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ABSTRACT

This paper examines the development of Hebrew literature since the recording of Genesis and provides resources for teaching about Jewish holidays and folklore. Although originally designed for use in teaching a six-week junior high school unit, the materials included may be adapted for use with students at the elementary through senior high school levels. Following a brief overview of Hebrew literature, the paper discusses the story of the Creation, the Jewish Sabbath, the Jewish New Year, the holiday of Tishah Ba'av, the Exodus from Egypt and the related holiday of Passover, the "Book of Esther" and the origin of Purim, and the story of Chanukkah. Annotated bibliographies of resources related to each of the topics are included. (GW)

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JEWISH HOLIDAYS

by

JOAN ABRAMS

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To the Reader:

One attempt of this paper is to examine the development of Hebrew literature from the recording of Genesis forward. One overall picture of my interpretation of the literature development is to be found in the illustration on page 3 of this paper.

This cycle was originally designed for Junior High School students but perhaps it is much beyond their grasp.

Should the reader only be interested in stories to tell children for each of the Jewish holidays, he may consult the page immediately following the TABLE OF CONTENTS. Here he will find a story responsible for the origin of each holiday and a story that grew out of a custom observed for each holiday.

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STORIES TO TELL THAT EXPLAIN ORIGIN OF JEWISH HOLIDAY

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STORIES TO TELL THAT GREW OUT OF CUSTOM OBSERVED FOR EACH HOLIDAY

Holiday	Story	Page
1. The Jewish Sabbath	"The Secret Seasoning"	5
2. The Jewish New Year	"The Water-Spirit"	7
3. Tishah Ba'av (The 9th day of Hebrew month Av)	"legends of Genesis"	10
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	"legends of Exodus"	22

Space did not permit retelling of all stories so titles and authors are listed below for remaining holiday stories. For full bibliographic information see bibliography following each holiday.

4. Passover	The Carp in the Bathtub by Barbara Cohen and The Magician by Uri Shulevitz
5. Purim (Lots)	"The Fiddler" found in section "Stories to Tell Children" of Philip Goodman's The Purim Anthology
6. Chanukkah (Festival of Lights)	"Zlateh the Goat" From I.B. Singer's Zlateh The Goat and Other Stories.

Introduction

Young children accept with joy the miracles of Biblical and religious stories and the holiday customs that grow out of these stories. As our sense of reasoning develops, we begin to notice flaws and inconsistencies in tales and we question the scientific reality of the miracles that our ancestors have passed down to us. Some people look at their own and others' religious stories and customs with disdain. From where do these unbelievable customs and tales come? Why are we asked to accept them as truth?

First, I would suggest that truth is much influenced by the way that it is seen by those who are looking at it. For example, suppose the library got a brand new set of chairs and a message had been left for your class that no one was to use the chairs. You might feel that this was unfair and you might send a message to the head librarian begging her to reconsider her ruling that you not use a chair. The message comes back to you, "Okay, sit on it." Now the head librarian meant that the chairs could be used but the students interpreted her message as a nasty remark that forbid any further discussion on the original ruling. One can see that the difference of a few years between librarian and student caused the students to be unaware of the true meaning of the librarian's message. Then can we appreciate how difficult it is to understand an event or story that occurred not a few,

not hundreds, but thousands of years ago. We have to know not only the story but the thoughts and the culture of the people who told the story.

The Bible tells us that God created man in his own image. Perhaps man creates his tales by reshaping acutal history into stories that are more meaningful to the people who live with them. Does this make the stories more or less true? This is a question that each of you must answer for himself.

In the next 6 weeks, I would like to take you through the history and culture of a people, the Jewish people, in the way that I see it. Let us look at the books of Genesis, Exodus, The Book of Esther, The Maccabees, The Talmud (early commentary on the Bible) as well as folk literature reflecting the superstition of the middle ages and finally into folk literature reflecting the cultures of modern times. I would like to tell you these stories and show how the stories fit the people who told them. And finally, I would like to show how these stories are preserved in the laws and customs of Judaism and Jewish holidays.

Folklore of Hebrew Literature

Every people has stages in development of their literature. The ancients chant of personal experiences. As human experience broadens, people begin to question their origins, the origins of the natural phenomena such as sun and seasons. They begin to wonder how to free themselves from the harshness of nature and they devise

stories about it. In a later stage of development hero tales evolved out of history. In these tales, heroes are endowed with supernatural characteristics sometimes. The last type of story to arise is the ethical tale. This kind of a tale is symbolic.

I think that it is possible to view the literature of the Jewish people from this view of development. First came literal miracles as expressed in the story of the Creation which is found in Genesis in the Bible and such hero tales as that of Moses, more sophisticated, less supernatural hero tales of Esther, and the Maccabees came later. After the destruction of the Second Temple, literature began to be reinterpreted and ethical tales evolved. (See next page for illus. of folklore development by time periods.)

Let us look at how the Hebrews explained the origin of the world so that they could set up rituals to relieve themselves of harshness of natural occurrances.

Genesis - The Creation

This is the story of the Creation as told in the Bible:

In the beginning God created the heaven and the earth. And God said, "Let there be light," and there was light. And God saw that it was good. That was the first day. And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters." And it was so, and God called the firmament Heaven. That was the second day. And God said, "Let the waters under the heaven be gathered together unto one place, and

4000 B.C. 1800 B.C. 1300 B.C. 100 B.C. Birth of Jesus 100 A.D. 300 A.D.

Creation Myth Era-Man Wonders at Origin-Man seeks freedom from nature.

Hero Tale Era-Man tells fantastic stories of hero-man seeks physical freedom

Extraordinary Supernatural Hero

Hero Less Supernatural

Ethical Tale Era-man re-interprets earlier literature on symbolic level-man seeks social freedom

Sumerian Creation Myths

Babylonian Creation Myths

Hebrew Creation Myths (Genesis) — — — — — — — — — — — — — — Parables and fables of Genesis

Moses, Book of Exodus, and start of Passover holiday — — — — — — — Reinterp. of Exodus

Book of Esther, start of Purim celebration — — — Ethical interp. of Esther

First Book of Maccabees and origin of Chanukah — — — — — — Reinterp. of Maccabees.

Destruction of Second Temple and beginning of reinterpretation of

let dry land appear." And it was so. Then God made all the grasses and plants. That was the third day. And God said, "Let there be lights in the firmament of the Heaven to divide the day from the night," and it was so. God made two great lights, the greater light to rule the day and the lesser one to rule the night. And God saw that it was good. That was the fourth day. And God said, "Let the waters bring forth the moving creature that has life," And God created the great sea monsters and every creature that moves, and the waters brought and created all the fish and all the winged fowl. That was the fifth day. Then God said, "Let the earth bring forth living creatures after his kind, cattle and creeping things, and beasts of the earth." And it was so. Then God said, "Let us make a man in our image, and let him have dominion over the fish of the sea, the fowl of the air, and over all the earth." Then God created man in his own image. That was the sixth day.

And on the seventh day God rested from all his work which he had done. And God blessed the seventh day and made it holy.

The Sabbath

The origin of the sabbath is found in this Creation story. The hebrew work for sabbath, "shabbat" means "rest". Today the sabbath is a day of rest for those that believe in the book of Genesis. Christians celebrate the sabbath on Sunday and Jews celebrate the sabbath on Saturday.

Holiday Observances

Although the origin of the sabbath can be found in the book of Genesis, it did not become a law until God gave Moses the Ten Commandments and commanded us to do "no matter of work" on the sabbath. We will be discussing the story of Moses in a couple of weeks. By law, there is no holiday more holy than the sabbath.

The Hewish sabbath begins on Friday evening (all Jewish holidays begin and end when the sun goes down). The Friday night dinner is supposed to be very special. The table is set as though fine company were expected and the best meal of the week is served. (The traditional Friday night dinner is chicken soup and roasted chicken.) The woman of the house lights candles and blesses them. The man of the house says a blessing over wine.

In past times when Jews were persecuted, the sabbath was a magic holiday. All week the Hew carried on his demeaning, impoverished life. It was only on the sabbath, in his own home, did he feel like a man again.

A story is told about the magic that the sabbath brought to a Jewish home. It goes like this:

Sabbath Story

Once upon a time in faraway Persia ther lived a rich gentile who loved all good things to eat. One sabbath eve he passed a Jewish home and smelled and smelled the most delicious aroma that one could imagine. Stopping at the home, he got the recipe for

the soup that was cooking on the stove.

The Persian's wife cooked the soup but as soon as the man smelled it he knew that it was not the same. The next Friday night the Persian stopped at the same house and again the same delicious soup was on the stove.

This time the man copied the recipe with great care and then he watched over his wife as she carefully prepared the food, but when it was done the rich man sniffed and then cried out in anger, "This is not the same!" The Jew left out some secret seasoning."

The next Friday, the Persian returned to the home of the Jew. "You have a secret seasoning," accused the gentile. "Tell me what it is!" The Jew looked around at his home as it stood, freshly cleaned and prepared for the sabbath. He smiled. "It is the sabbath," he said. "That is the secret seasoning." (Frome Cone, The Jewish Sabbath)

The Jewish New Year

After God commanded the Jewish people "to remember the sabbath and keep it holy," He commanded the people to observe a special period of rest beginning at the start of the seventh month. This is the Jewish New Year.

Holiday Observance

The period of observance of the Jewish New Year is actually ten days, the first ten days of the seventh month of Hebrew calendar.

This generally occurs sometime in the month of September. During 7.
these ten days, it is said, God opens "The Book of Life" and decides who is to live for another year. That is why it is so important for everyone to examine the sins that he has committed throughout the year. One tries to make ammends to others that one has wronged and one asks the forgineness of God.

During the superstitious periods of Jewish history, strange customs evolved for "getting rid of sins." People felt they could lose their sins by casting them off onto a chicken or into a body of water filled with living fish. Remnants of these customs remain today. Folktales of the custom also remain.

New Year Story

Long ago and far away there lived a man who was a sinner. He committed one sin after another but he figured, "Wehn the New Year comes, I'll drag them all down to the lake and throw them in." And he did. One year he committed a sin that was uglier than any he had committed before. It was so big and shapeless that he could hardly find a place to hide it until the ned of the year. When the New Year finally come, he had to tug and push it with all his might to get it into the lake. But he did.

The man and his wife were growing old and still they had no children. The sinful man went to the renowned rabbi and begged. At last the rabbi looked up and said, "I can only promise you that you'll have a son." "What more could I ask?" said the man.

And that year the man's wife bore him a beautiful son and the man adored him.

When he told the rabbi about his beloved son, he could see by the mournful look on the face of the renowned rabbi that something was wrong. Yes! For on the thirteenth birthday of the boy, he was to drown in the lake. "Is there nothing I can do to prevent it?" asked the sinful man. "Only one thing," replied the rabbi. You will have to keep him away from the lake on that day.

Well, the sinner thought that he would surely remember. But thirteen years is a long time and that hot morning the man slept laxily in bed as his son ran down to the lake. Suddenly the man awoke, remembering the day. He called his son. There was no answer.

The man rushed from his house to see the boy on the path by the lake. The man called to God for help. Just then the boy tripped. His father was able to catch him and drag him home. There the man and his wife locked the boy in a room. The boy cried that he was hot and needed to go swimming but the man would not let him out. Then the boy promised he would not go near the lake if he could only walk outside and find a cool breeze. The man would not let him. Then the boy called for some cool water so he could refresh himself as it was stifling hot. The man would not give him even a glass of water. Finally the boy fainted.

At the hottest part of the day, many swimmers were in the lake. Suddenly the water began to ripple. Then a big hand reached up. Then an enormous head erupted. The mouth moved. "One is missing," it shouted angrily. Then it sank back into the lake.

At sunset, the parents opened the locked room. They woke their sleeping son and fed him and refreshed him and loved him.

(From Ausubel, "The Water-Spirit.")

Tishah Ba'av

Tishah Ba'av, which means the 9th day of the Hebrew month Av, is the day that the Jerusalem temples were destroyed. The first was destroyed by Nebuchadnezar in 586 B.C. and the second by the Romans in 70 A.D.

One wall of the temple still stands. It is called the wailing wall because Jews go and weep for the loss of the temple.

Tishah Ba'av is a day of mourning and fasting. It is a sad day.

But the destruction of the temples meant many things. One thing that happened when the temple was destroyed and Jews were exiled, is that they began to reinterpret the Bible. They asked questions and though about answers. They had reached the era of ethical lore. When a Biblical passage seemed wrong or unethical they looked for a deeper, symbolic meaning. They often used parables to prove their interpretation.

You will see now how the story of the cration in Genesis was questioned and reinterpreted. A little later in the cycle you will

have an opportunity to see how the Exodus was reinterpreted.

Biblical Interpretation (The Talmud)

The early interpreters of the creation looked at the same story that I told you last week (The Creation) and questioned it.

They thought:

If on the first day God put together Heaven and earth, and night and day, didn't the waters object when God wnated to separate them on the second day? Of course they objected. That is why God made a firmament three fingers wide to separate the waters. Then on the third day, God wnated the water on earth to gather together so that dry land and mountains could appear. But the waters objected again. Why should they be low when the mountairs rise high off the earth. God forced the waters together but even then they tried to flow out again. That was when God made sand - to force the waters back into their rightful place.

On the fourth day God made the sun and the moon. And why did God allow the sun to be so much brighter? We.., originally they were both of equal brightness but the moon was vain and wanted to be most bright. So God pubished here and gave her a weak light. Then it was asked if the sun is so powerful, why does it take 365 days to go around the world? The answer is simple. If the sun were allowed it would go around the earth in one second. But God has 365 angels grappling it and every day one falls off

and the sun is able to move a little more.

On the fifth day, it is said that the waters bring forth all moving creatures that have life, but on the sixth day all land creatures were brought forth. This paradox was explained by saying that each land creature was actually a counterpart of a sea animal. (From Ginzberg, 1-23)

Since I didn't show an obvious illustration of a Talmudic parable in the story just told, I will tell one now.

Talmudic Parable

Once a new piece of linen was lying displayed on a table when it noticed an old cloak thrown carelessly on the floor beneath it. The new linen looked disdainfully away from that old rag of a cloak.

Several days later the owner of the new linen had sewn himself a garment from it but when he went out in the street, he put the old cloak on top of the new garment. Angrily the linen garment cried, "How did you become so important as to be above me?"

The cloak answered, "First they dealt me heavy blows with paddles until they beat my dust. Then they threw me into a kettle of boiling water. Then they pressed me. Suddenly I saw that I was transformed into a handsome garment. I then realized that beofre one can be elevated, one must sugger." (From Ausubel, 67-68)

Bibliography for Genesis-The Creation, The Jewish Sabbath, The Jewish New Year.

1. Ausubel, Nathan. A Treasury of Jewish Folklore. Crown, 1948.
Excellent adult folklore collection. Contains tales of the creation and the Jewish New Year.

2. Bible. O. T. "Genesis"

3. Cone, Molly. The Jewish New Year. Crowell, 1966.
Children's book telling origin, meaning, and customs of the holiday. Should be interesting for Jewish and non-Jewish children. Appealing illustrations contribute substantially to value of book.

4. Cone, Molly. The Jewish Sabbath. Crowell, 1966
Children's book presenting interesting history of observance of holiday (though not totally historically accurate). Well illustrated. Should appeal to children of varied ages and religion.

5. Evers, Alf. In The Beginning. Macmillan, 1954.
The Biblical story of the creation is retold in the aughor's own words. Evers' interpretation is somewhat poetic but for me, falls far short of poetry of Bible. Unusual, attractive, and copious illustrations and Evers' use of the adjectives that might most appeal to tots make this a good choice for pre-schoolers.

6. Galdone, Pall illus. The First Seven Days. Crowell, 1962.
Uses Biblical text. Beautiful, full page, Galdone illustrations make this book very appealing.

7. Ginzberg, Louis. Legends of the Bible. Phila. Jewish Publication Society, 1968.
Designed for adults, this book is crammed with vivid legends that have evolved from Biblical text.

8. Simon, Norma Rosh Hashanah. United Synagogue Commission on Jewish Educ-tion, 1959.
Presents traditional customs that modern day Jewish children follow for the Jewish New Year. Text is dull, illustrations lack life.

9. World Council on Christian Education. In the Beginning. Nelson, 1965.
Biblical text. Illustrations are done by children from around the world. Heartily recommended for children and adults.

Exodus (The going out of Egypt) Passover

The book of Exodus is most important and is the origin of many Jewish holidays. It was in this book that the Jews were commanded to observe the Sabbath as a day of rest because God rested on the seventh day. Also, the Jews were commanded to observe the first days of the seventh month as a special rest time and that is the Jewish New Year. The holiday of Shabuoth originates in Exodus for this is the holiday that celebrates the receiving of the Ten Commandments. The holiday of Succoth (booths) originated from Exodus because the Jews lived in temporary booths in the desert after fleeing Egypt. But the holiday that retells the story of Exodus and is most often associated with it is the holiday of Passover.

I would like to tell a bit about the story of the Exodus, what it meant to those that told it in Biblical days, and how the celebration of Passover survives in today's modern culture.

The story of the Exodus was written several hundred years after it was supposed to have occurred. (Gastor, Theodore. Passover: Its History and Traditions, 16)

Pre-Bible

What was the historical event that occurred? It went something like this:

In the time that the story was to have taken place, about 1600 or 1700 B.C. the Hebrews had moved into the eastern part of Egypt. For a while all was well but then the Pharaoh (Ruler of Egypt) was troubled by rebels in the lands east of Egypt. Pharaoh reasoned that since the Hebrews* were kin to these rebels and since the Hebrews were on the eastern border, a close watch (and enslavement) should be made of the Hebrews.

A man named Moses came along and cleverly noted that the god Jehovah was worshipped by people to the east of them. And he reasoned that if he told the Pharaoh that his people desired to worship this god, Moses would have good reason to take his people out of Egypt. In addition to this, Moses, in his support of the other god, assured himself an alliance with the people of the eastern country. (Gaster, 26-39 and Goodman, Philip. The Passover Anthology, 3-12.)

And this may have been the story of how Moses got the Hebrews out of Pharaohs grasp.

And what was the culture of the people who told this story and later recorded it? The people were part

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*Actually, the Hebrews were an unrelated nomadic gypsy group. (Gaster, 31)

of the Babylonian culture (an early Eastern culture) (an early Eastern culture) and they told and retold the Babylonian myths. The myth of the rise of the Babylonian god Marduk (who became the national god of Babylonia at the same time that the Exodus was to have taken place) went like this:

> There was once a chief goddess Tiamat, who together with her first-born sent demons and monsters to oppress the other gods. The lesser gods chose the god Marduk to fight Tiamat. And they made Marduk king and made him a lordly throne and a sceptre and told him, "Your power is now supreme." And they caused a garment to be placed before him and told him that his word could destroy. And Marduk spoke the word and the garment was destroyed. And when he spoke again, he was able to cause the garment to be created anew. And then it was clear that Marduk was all powerful for he could not only destroy but could create.
>
> And Marduk prepared to go into battle against Tiamat and he set before him a strike of lightning, and he filled himself with flame from the lightning so the fire shown out from him but he was not consumed.
>
> Then Marduk made a net in which to capture

Tiamat and he called together all the winds to hold the corners of the net so that she could not escape. And he took his chariot "Storm" and his horses "Destruction" and "Pitiless." And when he set against Tiamat she lost her senses and charged wildly. Then Marduk entangled her in his net and loosed in her face the evil wind.

Then Marduk took the sacred tablets.

After that Marduk created the Earth and the Heavens.

Then Marduk destroyed the first-born of Tiamat who had oppressed the other gods. And they used the blood of the first-born to create the race of man so that man could sacrifice food to the gods and the gods would always be well fed. Then they built a sanctuary on a mountain. (Adapted from Westwood, Jennifer. Gilgamesh & Other Babylonian Tales, 13-24)

This is the story that was told every year by the Babylonians to celebrate the coming of the new year, the arrival of the long awaited Spring, and their freedom from the tyranny of Winter. (Gaster, Foreward)

Bible

Considering that the world celebrated the coming of Spring and was well acquainted with the Babylonian myths,

what could be more natural than the Exodus from Egypt should be told in the following way:

And the Egyptian Pharaoh became concerned that the race of Hebrews grew too strong and he ordered that all boy children born among them be put to death. And one boy child was hidden in the river and he was found by the daughter of Pharaoh. She named him Moses because she drew him out of the water and she protected him until he became an adult. B one day Moses saw an assault on an old Hebrew by an Egyptian taskmaster. Moses was horrified. He slew the Egyptian. Then Moses fled to an outlying rural area.

One day when Moses was out tending his sheep the angel of the Lord appeared to him in a fire in the midst of a bush. And Moses saw that the bush burned and it was not consumed. Then God called out to Moses from the middle of the bush and told Moses that He had seen his people's affliction and that He, the Lord, would deliver the Hebrews out of the hand of the Egyptians. And the Lord told Moses that he should go and tell his people that he, Moses, was chosen to lead his people out of Egypt and Moses said, "Why should he believe me?" God told Moses that he should go and tell his people that he, Moses, was chosen to lead them out of slavery. And Moses answered and said, "They will not believe me." Then God showed Moses that God was

giving him special powers to prove himself to the people.

And God told Moses to lay down his rod, and Moses did. The rod became a serpent. Then God told Moses to pick up the serpent by the tale. And Moses bent down and touched the tail of that serpent and it became a rod again. Then God told Moses, "Put your hand in your pocket and draw it out." And when Moses drew out his hand it was diseased with dreaded leprosy. Then God told Moses to draw his hand from his pocket a second time. And when Moses drew his hand the second time he saw that it was well again. And Moses saw that he was given this power of destruction and recreation. And God told Moses that Moses should go to Pharaoh and show him all these wonders but God told Moses that he would harden Pharoah's heart (like "Pitiless") and Pharaoh would not let the Lord's son, (the people of Israel) his first born go out of Egypt. Then God said that He would slay the Pharaoh's first-born.

And Moses and his brother Aaron went to Pharaoh and they lifted up their hands (just as Tiamat had lifted her hand to bring wonders) and they turned first the rivers to blood and all the fish died. Second, they caused a multitude of frogs to come out of the rivers and brought up frogs to cover Egypt. Third, Aaron stretched out his hand with a rod and touched the dust and suddenly there were tiny itchy gnats over everyone. And even Pharaoh's

magicians could not imitate this feat and Pharaoh promised this time to let Israel go. But God hardened Pharaoh's heart and he did not let them go. And when God brought upon the Egyptians swarms of flies, and then a cattle disease that killed all cattle of Egyptians but not one calf of a son of Israel was harmed. Then came the plague upon man and beast of horrible boils, and the plague of hail wrapped in fire. And Pharaoh cried out that he had sinned against the God of Israel. Then Moses lifted up his hand and stopped the plagues and Pharaoh saw that everything was fine and God hardened Pharaoh's heart and he did not let the people go. Then the Lord brought a strong East wind and with it came locusts that devoured everything on the land of the Egyptians and then he brought a darkness that lasted for three days and three mights.

Then God said that there was one more plague he would send against Egypt and then Pharaoh would let them go. This plague was the slaying of the first-born.

God told Moses and Aaron that every year at this time (the first month, the fourteenth day) they were to kill a perfect lamb and smear its blood upon their doorposts and roast it in fire, and eat it quickly that night with unleavened bread and bitter herbs. And this meal must be together with family and friends so that the whole lamb

can be finished that night. And the people of Israel did as they were told and that midnight the Lord smote all the first-born of the land of Egypt but he passed over the houses of Israel that had smeared the blood on their door-posts (of the symbolic sacrifice that they had made.)

Then Pharaoh let go the sons of Israel and they were sent away with gold and jewels. It was not much later that Pharaoh changed his mind and he sent 600 chariots after them. And when Israel saw the Egyptians coming they cried out that "Surely it would be better to be slaves in Egypt than to die in the wilderness" but Moses lifted up his hand and divided the sea so that his people could cross. But when the Egyptians entered to cross the sea, the Lord blew winds to drown them (just as Marduk brought winds and drowned Tiamat).

And when the children of Israel were hungry, the Lord sent down bread to feed them. (In the Babylonian legend, the lesser gods cried out to Marduk, "Lord, who has freed us from all service, and the need to find our bread, how shall we thank you?" (Westwood, 24)

Then Moses receives the Ten Commandments and Law.

My preferred source for this story was Bible, O.T. Exodus but one may prefer to use the Chapter "Passover in the Bible", 99-124 in Philip Goodman's The Passover Anthology for it is written in contemporary English and

clearly divided into titled sections.

I have tried to show how this story of obtaining physical freedom was similar to and more sophisticated than the freedom from dread winter that was immortalized in the tale of Marduk and Tiamat.

The question is that when the Hebrews looked back at a time when they were slaves, what could appear to be more of a miracle than that at one time they were slaves and now they were free? In a time when everyone believed in magic and demons, isn't it logical that the people believed that miracles freed them?

Over the years, the stories and customs of Passover have changed.

Post-Biblical Stories

As time passed, the people really began to appreciate the folklore aspects of the Exodus and in the Talmud (Bible commentary) in the 3rd c. A.D. they embellished these already tall tales so that they became even more fun than before.

One story told that Pharaoh (who of course didn't believe in the Hebrew god) thought it would be safe to drown all the Hebrew boy babies because he knew that God always took "measure for measure" and God couldn't drown Pharaoh because God promised no more floods after Noah. Then the story says that "that Pharaoh was so dumb! God said he

wouldn't flood the whole Earth but He didn't say anything about flooding one nation." Another tale concerned the plagues that came only upon the Egyptians and did not cross their borders. For a very long time there was argument as to the border line between Ethiopia and Egypt. For years and years they fought about the proper demarcation but to no avail. But when the plague of frogs came, the frogs jumped only in Egypt so everyone knew the border line. It was also said that the Egyptians had fine, solid houses so that the frogs could not work their way in and bother those Egyptians so God sent a special termite to gnaw into strong homes and make way for the frogs to enter.

In another story, we are told that while Pharaoh's magicians were able to imitate many of God's wonders, they could not rid themselves of what they brought. Thus the magicians were able to bring frogs and to turn their hands to leprosy. But they had to live out their lives with the afflictions that they brought upon themselves. Thus we have this picture of the magicians walking around with hands of leprosy and frogs hanging off of them forever. (Louis Gizberg. Legends of the Bible, 277-345)

Much more modern folklore on the book of Exodus has evolved. The Bible tells us that Pharaoh commanded every male child to be thrown into the river. The question is,

if Pharaoh wanted to destroy the children of Israel, why didn't he also order the girls to be drowned? The answer is simple. Pharaoh knew that if he threw all the boys in the river, the girls would jump in after them. (Goodman, Philip. The Passover Anthology, 348).

Holiday Observances

In the Bible the Hebrews are told to observe Passover by having a common family meal. Eating together is a standard method of establishing ties of kinship (our own English "companion" meaning "one who shares bread with another.") (Gaster, 17). Because the meal is symbolic of life renewed the food that is eaten must be pure. That is why the Bible tells us to eat a freshly slaughtered lamb and unleavened bread (because fermenting brings impurities). The bitter herbs were originally eaten because in ancient times people felt that bitter herbs removed demons from one's body. (Gaster, 16-22)

How is the holiday of Passover celebrated today and how has it changed? Before the holiday all leavened foods are removed from the household. At dusk the mistress of the house lights the candles that mark the start of every Jewish holiday. Then the Seder plate is laid. (The word "Seder" means "order" and is the name of the holiday meal observance.) The seder plate contains three cakes of unleavened bread to be eaten later as "the bread of our

affliction," the bitter herbs which have evolved to stand for the bitterness of our lives under the Egyptians, a chopped apple and nut mixture that stands for the mortar that the Hebrews were forced to tread during their bondage in Egypt, the shankbone of a lamb (to stand for the original lamb that was sacrificed, the roasted egg to stand for rebirth, and parsley.

The service begins with the sanctification and a cup of wine. Then the unleavened bread is eaten and an invitation is issued that all who are needy come and eat with us. Then the youngest child asks four questions. They are:

1. Why is this might different from all other nights?
    a. On all other nights we eat either leavened or unleavened bread, but on this night only unleavened.
    b. On all other nights we eat any kind of herbs, but on this night only bitter herbs.
    c. On all other nights we do not dip our food once, but on this night we dip twice (The custom of dipping developed originally to arouse the interest of the children. Goodman. The Passover Anthology, 441).
    d. On all other nights we eat either upright or leaning but on this night we lean. (The custom of leaning developed well into the Christian Era as it was learned from the Romans.)

These questions are answered by the telling of the story of the Exodus from Egypt. The story has come to mean that not only has God rescued the Jews from the land of Egypt but God has continued to rescue the Jews from enemies.

The meaning of the holiday goes even further. It has come to stand for liberty and human freedom everywhere. (Gaster 52-66).

One other seder custom must be mentioned. There developed in the 16th or 17th c. the custom of pouring a cup of wine for the prophet Elijah. This seems to have developed because the ceremony called for four cups of wine to be drunk. Some authorities say it was not clear if four or five cups of wine were to be drunk. Others say it was supposed to be four cups but the superstition of the German Jews of the Middle Ages felt even numbers were unlucky so they wanted to make the number of cups to be five. Whatever the reason, there was disagreement about that fifth cup of wine and so they decided to put this cup out for the prophet Elijah. After the meal the door is opened for Elijah to come in because the Jews believe that when Elijah comes there will be eternal freedom and salvation. Some authorities feel that the custom of opening the door developed as a result of Christian suspicion of wrongdoings by Jews during the Passover

celebration. By leaving their doors open, the Jews of[27.] the Middle Ages hoped to show their neighbors that they were doing nothing wrong.

Bibliography for Passover

1. Ausubel, Nathan. A Treasury of Jewish Folklore. Crown, 1963.
   Well told folk tales of evolving both from events in Exodus and post-Biblical Passover holiday observances. Suitable to tell to older children but thickness of this unillustrated book would make it unappealing for children.

2. Barash, Asher. A Golden Treasury of Jewish Tales. Dodd, Mead, 1966.
   Suitable collection for older children contains story of "The Warm Matzah," a famous story occurring during Passover holiday and well-told in this collection.

3. Bible, O.T. "Exodus" and "Song of Songs"
   "Exodus" an exciting story as it stands and most suitable for children. "Song of Songs" read each Passover in the synagogue is sexual love song and definitely not suitable for children.

4. Cohen, Barbara. The Carp in the Bathtub. Lothrup, 1972.
   Humorous, nostalgic family situation presents an early 20th c. picture of Jewish family preparing the gefilte fish for the Passover holiday. Highly recommended.

5. Chanover, Hyman and Alice. Pesah Is Here. United Synagogue Commission on Jewish Education, 1956.
   Tells the story of family observing Passover seder. Does not tell story of Passover and has very little of the traditional observances and none of the meanings for such observances. Text is dull, lengthy, and full of trivia and illustrations are horrible. Of no value.

6. DeAngeli, Marguerite. The Old Testament. Doubleday, 1966.
   Tells story of Exodus for children. Illustrations are large and well done but awesome and frightening. The illustrations and some of the phrasing of the

text (which generally sticks close to the Bible) leads me to feel that the story is misinterpreted.

7. Gaster, Theodore. Passover: Its History and Traditions. Boston: Beacon Press, 1949.
Excellent, concise scholarly narrative. Presents historical account of the Exodus, examines the folklore of Book of Exodus and post-Biblical folklore relating to the Biblical account and Passover holiday observances. The reader should be well-versed in the Book of Exodus before approaching this.

8. Gibson, Katharine, reteller. The Tall Book of Bible Stories. Harper & Row, 1957.
This shortened version is close to text and flavor of the Bible story. Good illustrations. Suitable for children.

9. Goodman, Philip. The Passover Anthology. Jewish Publication Society, 1966.
Comprehensive, scholarly account of origins of Passover, the Biblical account, the post-Biblical interpretations of the Biblical account, the development of all customs and laws of Passover, Christian feelings about Passover, folklore, stories, and art about holiday, and stories and poems to tell children.

10. Klink, J.L. Bible For Children: Old Testament. Westminster, 1959.
Tells Biblical story of Exodus with flavor of fun that is most suitable. Illustrations appealing. Contains suitable children's play about baby Moses, and story of plagues most humorous.

11. Saporta, Rapyael. A Basket in the Reeds. Minneapolis: Lerner, 1965.
Picture book of baby Moses. Excellent ancient Egyptian-like illustrations. Text follows total of the Biblical story but the language is much simplified. Text appears to be too lengthy for simplistic language. Overall impression makes one feel this story similar to something done on the birth of Jesus.

12. Shulevitz, Uri. The Magician. Macmillan, 1973.
Very good picture book recounting a typical Elijah legend told by Eastern European Jews in connection with the holiday of Passover. Good story. True reflection of the people's culture, the book tells a story of observing the holiday of Passover but does not tell Biblical story or explain the origin of the holiday.

13. Simon, Norma. Passover. Crowell, 1965.
Heartily recommended. Suitable for young children. Tells the story of Exodus as well as traditional holiday observances. Book connotes the joy of the holiday as well as its deeper meaning of liberty. Contains beautiful, ethereal illustrations.

14. Westwood, Jennifer. Gilgamesh & Other Babylonian Tales. New York: Coward-McCann, 1970.
Retells Babylonian myths. Suitable for older children and adults. This (or one like it) a must for anyone examining background or folklore of Bible. Well told stories, suitable hieroglyphic-like illustrations, and fine glossary of gods and places of ancient Babylonia.

15. Wildsmith, Brian, illus. Brian Wildsmith's Illustrated Bible Stories. New York: Watts, 1968.
Wonderful Wildsmith color and imaginative illustrations. Color and non-representational art make pictures very appealing to young children. Condensed text eliminates some points of the Bible story and is told in more contemporary language than most, but is a well-written, interesting story.

16. Yates, Elizabeth. Children of the Bible. Dutton, 1970.
Retelling of story of "The Baby Moses." Follows closely events of Biblical text. Language is simplified but retains Biblical flavor. Text suitable for young children but contains scant, bare, pen-and-ink illustrations.

17. Trachtenberg, Joshua. Jewish Magic and Superstition. Behrman House, 1939.
Excellent documentation of superstition of medieval German Jewry. Invaluable for understanding holiday customs that developed at that time.

TRANSITION TO "BOOK OF ESTHER"

Now that we have examined the creation myths and the early hero tales of the people, let's move ahead in time to the period between the second and first centuries B.C. At this time the "Book of Esther" was written and the brave Maccabees were fighting for freedom. In the next couple of weeks we'll look at these stories and note how, if at all, they vary from earlier stories.

Pre-Bible

From where does the story of Esther come? Nobody knows for sure! That is one thing that makes it a true folk tale. Some authorities feel that it was written about Egyptians who were mean to the Jews. (Harry Orlinsky, Ancient Israel, 112). Others feel that it was written about the Syrian King Antiochus. (Buckner Trawick. The Bible as Literature: The Old Testament and the Apocrypha, 328) Still others feel that it is about another Syrian King Xerxes (Encyclopedia Judaica, XIV, 1051)

Most authorities today do agree that the story is based on Babylonian folklore. The most convincing reason for believing this is because of the names of the characters in the story. They are Mordicai, Esther, and Vashti. While Mordicai and Esther are Jewish they do not act Jewish and their names are not at all Jewish. But their names are very similar to the names of Babylonian gods. These gods were named Marduk (like Mordicai), Ishtir (like Esther) and Mashti (like Vashti).

Bible

The Book of Esther was written during the time that King Antiochus of Syria was being very cruel to the Jews and they enjoyed stories where they could see themselves as victors against cruel tyrants.

See if you can find the things in this story that make it more of a folk story than a history.

Once upon a time in faraway Persia there lived a king named Ahashuerus and his wife Vashti. When he was king for three years he gave a party that lasted 180 days, and when it was all over he gave a party to celebrate the party and that lasted seven days. And just as this last party was about to end, the king, whose mind was dulled from drinking wine all these many days of celebration, called for his wife Vashti to come forth and demean herself by dancing before him and all his drunken friends. And Vashti refused! And the king and his friends were astonished that they should not always have their way and the king's friends convinced him that he should get rid of this queen and choose himself a wife that would be the most beautiful in all of Persia.

It happened in this land there lived a pious Jew named Mordicai and his niece Esther. Now Esther was one of the four most beautiful women in the world and everyone who saw her thought that she was one of his people. And Mordicai took Esther to the capitol and entered her in the beauty contest with thousands of other girls from Persia. Esther thought that all were

very beautiful and surely she would not be chosen. It was a long time and then King Ahashuerus made his choice. He walked over and took the hand of Esther to be his bride.

When Esther became queen, her uncle Mordicai waited outside the king's gate so that he could keep an eye on her. One day at the gate he heard two of the king's men plotting to kill the king and make his Prime Minister Haman the king instead. Mordicai foiled the plot, the two plotters were hanged, and Mordicai's deed was recorded in the king's records.

Now the Prime Minister Haman was never punished and each day he grew more in the favor of the king and he grew more powerful and more proud of himself. After a while he wanted everyone to bow down to him. And they did! One day he met the Jew Mordicai and he said, "Bow down to me, I am the Prime Minister" and Mordicai said "I only bow to God" and he would not bow down before Haman. Then Haman's foolish pride was hurt and he convinced the king that Mordicai and all the Jews should be killed. Then Haman put all the dates on slips of paper and threw them in a hat. Then he closed his eyes and drew a paper from the hat. This was the 14th day of the month of Adar. This was the day that the Jews would die.

With all the excitement, King Ahashuerus developed insomnia and one night when he could not fall asleep he called for the reader to come and read him the court records for what could be more dull and could put him to sleep. And what was read to the king? By the strangest of coincidences it was read to him about the time Mordicai had saved his life. And Ahashuerus picked his head off his many pillows and asked of the reader, "And what was done for this man who has saved the king's life?" And the reader told him that nothing was ever done. All night the king could not sleep and in the morning he called for his Prime Minister to ask Haman's advice. Haman was late in coming to the palace that morning because he was finishing the construction of the gallows for Mordicai whom he anticipated hanging as soon as the fateful day arrived. When Haman arrived at the palace he was immediately called to his king who asked him, " What shall be done with a man whom the king delighteth to honor?"

Haman's pride caused him to feel that it was he whom the king delighteth to honor and so he answered: "I would dress him in jewels and set him on a white horse and have him led through the streets of the city." The king thought that a fine suggestion so he said, "Go, Haman and get ready Mordicai in Jewels and

silver and put him on a white horse and lead him through the streets of town." And the Prime Minister was dumbfounded all that day as he led the procession for Mordicai and when he regained his senses he returned to his home and asked his wife and wise men what it could mean that he was forced to lead a procession for the man whom he was planning to hang. They interpreted this to mean that on the day that Haman planned to massacre the Jews, the tables would be turned.

It happened that Mordicai found out about the plan to kill the Jews and he went to Esther and told her that she must stop the king. And Esther turned to Mordicai with surprise and said, "Are you mad! I cannot go before the king unless I am sent for because if one goes before the king unsent for it means "death" unless the king raises his golden septre." Then Mordicai reminded Esther that she too was a Jew and would die anyway. So Esther decided she would take her chances and said, "If I perish, I perish."

A frightened Esther went before the king. And Ahashuerus raised his septre. Then Esther told him about the terrible plot of Haman and of the fateful day intended for the massacre of the Jews. Haman was hanged and the Jews defended themselves against their

enemies and they killed all that were intending to kill them.

My favorite source for this version is the Bible O.T. but another excellent source is Philip Goodman's The Purim Anthology section entitled "Purim in the Bible" which is the exact biblical text with larger print and titled divisions of sections. Interspersed in the text are pictures from old Bibles and paintings to add to the pleasure of the story for the reader. A good version for younger children with large print and suitable illustrations is Molly Cone's Purim.

Post-Biblical Stories

Shortly after the Hebrew version was written, a Greek version was written. The Greek version changed this simple secular folk tale into a deeply religious story (mainly by adding a new beginning and ending.) (The reasons for this are well discussed in Trawick and Encyclopedia Judaica if one is interested but I will not take time to digress here).

More stories, books, and music have been written about the Book of Esther than any other biblical heroine (Bible O.T.) Perhaps one day I will be able to tell you some of the stories that grew up about Esther and about the celebration of the holiday called Purim.

Today in synagogues on the date of the 14th of Adar when the Jews were to be killed, the story of Esther is read. The name of the holiday celebrated is Purim (Poorim). The word Purim means "lots" and the holiday is so called because Haman drew lots to see on which day the Jews should die. The holiday of Purim is a joyous festival and very often children dress up as story characters like halloween. When the Book of Esther is read in the synagogue everyone is happy and the children shake noisemakers whenever the name of Haman is mentioned. (The custom of noisemakers and that of wearing costumes and masks may well have derived from ancient times when people felt noise and masks scared away evil spirits.)

A traditional cookie eaten on Purim is the hamantaschen (Haman's hat.) This triangular cookie is stuffed with prune or cherry pie filling.

Bibliography for Purim

1. Bible, O.T., "The Book of Esther."

2. Cone, Molly. Purim. Crowell, 1967.
Intended for young children, it is suitable retelling of story with good illustrations. Contains excellent section on origin of customs.

3. Encyclopedia Judaica. Jerusalem: Keter, 1971.
Excellent scholarly documentation of different versions of stories of Esther with discussion of the historical, religious, and literary significance of versions.

4. Gibson, Katharine, reteller. The Tall Book of Bible Stories. Harper & Rowe, 1957.
This shortened version of the "Story of Esther" is well told and sticks close to Biblical text. Well illustrated. Suitable for young children.

5. Goodman, Philip. The Purim Anthology. Phila.: The Jewish Publication Society, 1949.
A complete source for holiday. Intended for adults. Describes special Purims, Purim in different lands, tells Biblical story, recounts and discusses post-Biblical stories, presents stories to tell children on Purim, and presents games and jokes for Purim. An excellent history of stories, traditions, and laws.

6. Malvern, Gladys. Behold Your Queen! New York: McKay, 1951.
Love story designed for adolescent girl. Reinterprets characters so that they fit love story prototype but much background and historical material factually close to Bible story. Not bad as pre-teen "girl's book" but destroys much of flavor of Bible story characters.

7. Garvey, Robert. Now It's Purim: Now It's Passover. New York: Ktav, 1954.
Lifeless story of Purim masquerade party designed for preschoolers already acquainted with the holiday.

8. Simon, Norma. Happy Purim Night. United Synagogue Commission on Jewish Education, 1959.
Pre-school book of holiay traditions. Mediocre - possibly acceptable for Jewish preschoolers. Tells of making hamantashen, going to synagogue, and shaking noisemakers at Haman.

9. Trawick, Buckner. The Bible as Literature: The Old Testament and the Apocrypha. Barnes & Noble, 1970.
Adult discussion of literary, historical, and religious implications of the Hebrew and Greek versions of the story of Esther. Comprehensive yet clear and concise treatment.

10. Wisse, Ruth. The Schlemiel as Modern Hero. Univ. of Chicago Pr., 1971.
Interesting, scholarly discussion of modern Purim stories as they related to the culture of East European Jews.

The Story of Chanukah

We may ask, "If the story of Purim is a pure folk tale, what inspired it to be written?" No one can say with certainty. It is known, however, that at the time that "The Book of Esther" was written, the Jewish people were being persecuted by a terrible tyrant whose name was Antiochus.

Antiochus forbid the Jews to observe their sabbath and to follow their dietary laws which forbid Jews to eat meat from a pig and other unclean animals. Antiochus defiled their great temple. But the spirit of the Jews was not easily broken. Almost all refused to bow to Antiochus' wishes.

One day Antiochus sent his generals to an old and most pious scribe by the name of Eleazer. The generals told Eleazer that he would have to sit in the temple and eat pork or he would die. Eleazer drew himself up, he seemed to grow taller as he gently shook his head. A general prodded him, "Come on old man, you are so respected here that if the others see you eat pork, they too will eat and lots of bloodshed will be saved." The scribe did not budge. The general looked indecisive. "Okay, grandpa," he said. "How about if you just pretend to eat the pork? It would spare your life." Eleazer screamed out, "I will not betray....." He got no further. He was struck down .....dead.

There was one among them at the temple whose name was Mattathias. Mattathias had five sons: Eleazer, Simon, Johanan, Johnathan, and Judah. When Mattathias saw the venerable old man slain, he could not restrain himself. He rushed upon that Syrian general and killed him. Then Mattathias called out, "All who believe in the Lord, follow me." And Mattathias and his followers fled to the mountains and practiced guerrilla warfare against the Syrians. And the people of Mattathias were successful and got many followers.

One day Mattathias called his men to him. "I am an old man and about to die," he said. "To carry on my work when I am gone, I appoint my son Judah (known as Judah the Hammer (Hebrew is Maccabee) because of his strength." And Judah was a good leader. His successful campaigns infuriated Antiochus and the king dispatched a large army to wipe out the men in the hills. When the guerrillas saw the big army, they were alarmed for they could see no way to defeat the Syrians. Then Judah called his men to him and told them to blaze the campfires at the encampment. This was unheard of for everyone knew that blazing fires would point the Syrians right to them. After the fires were lit, Judah led his men away from the encampment and through the backroads to the main Syrian camp. Just as he had expected, the Syrians had seen the campfires and

had sent the majority of their men to demolish the Maccabees. When Judah and his people arrived at the Syrian camp, there were not many soldiers left, and these were easily captured. Then the Jews waited and at daybreak a very tired and disheartened Syrian army marched into their camp after marching all night after an elusive bunch of guerrillas. Imagine the surprise when the exhausted men were attacked. It was easy for Judah to defeat them.

Then Judah Maccabee returned to their temple in Jerusalem. There they threw out the idols and cleaned the sacred place. At last all was ready. All that was needed was some pure oil that was needed to relight the eternal light for it is the law that this holy light burn.

The oil was found, the light lit, the temple rededicated. Everyone said it was a miracle.

Hundreds of years later, in the time of Reinterpretation, there developed a legend that the oil found in the temple was only enough to last for one day. And even though it was forbidden to allow this light to go out, the Jews knew that they could not get more oil for many days. The legend says that the oil, only enough to last 24 hours, continued to burn for eight days until new oil was gotten.

Today many people believe in this miracle. The light burned not only for eight days, but has kept burning until

this day.

Every Chanukah we are reminded of this miracle - the miracle of freedom.

After examining differences and events in the five early Books of the Maccabees, I felt that there were many unmentioned facets to the stories that I would like to include when I told it. However, when I tried to integrate them into one tale, I could not produce a unit that satisfied me.

After restudying the books of today. I discovered a version of the story - containing all the common elements to be sure - but I found I was happy with it. This is called "The Book of Hanukkah by an unknown Saadyah Maximon and an unknown publisher.

Holiday Observances

Chanukah is celebrated for eight days. The legendary reason for the time span is that the oil burned for eight days. Candles are lit and blessed each night of Chanukah in the Chanukah candelabra called a menorah. The menorah holds nine candles. There are eight regular candles and one "servant" candle called a "shamos." The shamos* is

*It is interesting to note that this shamos candle which means "servant" and which no one seems to know the origin of is a candle which must stand above the rest, be lighted first, and shine brightly. I note the Babylonian sun god was named "shamash" and the Hebrew word for sun is "shemesh" (which, considering Hebrew vowels means nothing) must be related. I can speculate that originally that servant candle was the "sun" candle but I have never seen anyone else take any note of this.

used to light the other candles. On the first night of Chanukah, the shamos is lit and then the shamos lights one candle. On the second night the shamos lights two candles, and so forth until the eighth night when all the candles are lit.

Following the candlelighting ceremony children often receive money or gifts. A traditional food that is eaten is called "latkes" (pancakes). Children play a game with a top called a "draydel." This top has four sides. On each of the four sides is written a Hebrew letter that begins one of the four words that express the feeling of Chanukah. Translated, they are "A Great Miracle Happened There." Depending upon which letter lands face up when the top stops, the child wins or loses.

Conclusion

I considered going on with more holidays, but I see Chanukah as the best place to end. We literally began "In the Beginning" and we moved beyond the completion of the Old Testament and into periods of reinterpretation. Understanding and interpretation of folklore is most important. Think of the stories that I have shared with you. Are they "true" or are they "false?" Think of the small amount of oil that burned for eight days and know that "a miracle is as true as the faith of the people who believe it."

Bibliography for Chanukah

1. Bial, Morrison. The Hanukkah Story. New York: Behrman House, 1952.

Tells how the holiday is celebrated. Includes English version of the blessings that are said over the menorah candles. Tells the story of origin of Chanukah well with sufficient details. Story presented here incorporates historical elements of First Book of Maccabees, bravery and sacrifice of Second Book of Maccabees, bravery and sacrifice of Second Book of Maccabees, and miracles in Maccabee story of Scroll of Antiochus in integrated fashion. Illustrations are good. One of the better children's Chanukah books.

2. Bloch, Charles E. The First Chanukah: Story and Record Book. New York: Bloch Publishing Col, 1957.

Tells how holiday is celebrated. Includes blessings over menorah candles in Hebrew and English and explains rules for the playing of Chanukah game. Tells the story of origin of Chanukah fairly competently but too much dry, opening historical background wouldn't hold interest of young children. Format and illustrations wouldn't hold interest of older children. Mediocre illustrations. Not recommended.

3. Cedarbaum, Sophia. Chanuko: The Festival of Lights. Union of American Hebrew Congregations, 1966.

Little Danny and Debbie celebrate Chanukah. Traditional customs are explained. Simple facts of story of origin of Chanukah are brought into book through the children's conversation. Dull, insipid but colorfully illustrated. Not recommended.

4. Chanover, Hyman and Alice. Happy Hanukkah Everybody. United Synagogue Commission on Jewish Education, no date. Illustrated by Maurice Sendak.

Dull story of a family celebrating Chanukah. Customs of holiday explained but no mention of story of origin of Chanukah. Text is poor. Illustrations only fair.

5. Cohen, Lenore. Came Liberty Beyond our Hope. Los Angeles: Ward Ritchie Pr., 1963.
   Expands the Chanukah story into mundane novel. The personalities of the Chanukah characters are detailed and appear petty. Only edition I've seen with female characters and there is love between Maccabee brother Simon and the girl Diana. Women shown as demure homemakers. Book also unique in that it brings in the prophet Daniel as character (Daniel is supposed to have lived much earlier). Book has few and poor illustrations. Introduction relates Chanukah to Christmas (illegitimate relationship) and non-Jewish quality pervades the entire book. Might have some appeal for adolescent girl.

6. Galdone, Paul. Shadrach, Meshach. and Abednego. McGraw, 1965.
   This story of courage and commitment to God was composed and oft told during the trials of Antiochus though it purports to be a much older tale. Its history and its message make it appropriate to be used at Chanukah. Story and illustrations most appealing to children.

7. Maximon, Saadyah. The Book of Hanukkah. New York: Press of Shulsinger Bros., 1958.
   Magnificent retelling of the story of origin of Chanukah. Presents historical battles with excitement and suspense, incorporates later legends of bravery, and some of the better rhetoric of Greek versions into fascinating story. In addition, presents symbolic meaning of story. Huge, full-page color pictures (while not excellent) would be good for showing large groups. Well recommended for older children and adults.

8. Morrow, Betty. A Great Miracle: The Story of Hanukkah. Harvey House, 1968.
   Children's book. Tells story of Chanukah competently but lacks suspense and excitement. Illustrations good.

9. Scharfstein, Edythe and Sol. The Book of Chanukah: Poems, Riddles, Stories, Songs, and Things to Do.
   Story of family celebrating Chanukah. Explains customs of blessing candles, playing draydel game, eating latkes (pancakes), and receiving gifts. Story of Chanukah is incorporated into

celebration. Large colorful, though mediocre, illustrations with small text in story might make this appropriate for pre-schoolers, but the vocabulary is on too high a level. Examples of the "fun" items of book are a cartoon Chanukah version of Little Black Sambo and a follow-the-dots menorah. Not recommended.

10. Simon, Norma. Hanukkah. Crowel, 1966. Illustrated by Symeon Shimin.
    Beautifully done. Tells story of Chanukah as historically recorded but makes it very exciting. Tells legends as legends-handle well. Explains customs of holiday. Beautifully illustrated. Should appeal to all children from K-6.

11. Singer, Isaac Bashevis. Zlateh The Goat and Other Stories. Harper & Row, 1966.
    "Zlateh, the Goat," an immortal tale well-told by Singer is the story of a poor furrier who decides that he must sell his goat in order to buy goods for his family's Chanukah celebration. Great folktale that evolved from observance of Chanukah.

12. Solis-Cohen, Emily, compiler. Hanukkah: The Feast of Lights. Phila.: Jewish Publication Society, 1937.
    Comprehensive volume for adults interested in historical background, different Books of Maccabees (the early versions), and Chanukah in the arts and literature. Also valuable to teachers and librarians as it contains stories and plays for children.

Fishman, Isidore. Introduction to Judaism. London: Vallentine, 1964.
Instructive, ordered overview of Jewish holidays for the adult reader.

Shapp, Martha and Charles. Let's Find Out About Jewish Holidays. Franklin Watts, 1971.
Mentions most important facets of each holiday in concise, simple way. Can be enjoyed by young children and be a reference tool for adults.